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412 assai). These sieves are identical with those of the Neobrazilians and are probably borrowed from them. The original type of Tukuna sieve is perhaps the round one found occasionally even today; it fits better in the mouths of the jars used in straining the pulp from which beverages are made, the original purpose of these sieves.

The paddle for stirring manioc flour in the oven is the same as that used by the [171] Neobrazilians—a small board attached to a long stick, if it is not just some old canoe paddle. For turning cassava (*mandioca*) cakes in the oven the Tukuna use a small board shaped like a segment of a circle, almost invariably a broken section [285] of an old canoe-paddle blade. Flour is kept in cylindrical openwork baskets woven [251] of uarumã in an open-mesh technique, lined with leaves that also seal the top, and tied by a plait of cipó. This is the common form also used by the Neobrazilians.

In the kitchen there are always a number of small four-legged benches, ɨu/ma'vɨ 352 (fig. 4, *b*), rectangular or oval in shape, each carved entirely from a single piece of wood. Sometimes they are made in the form of a tortoise, *jaboti* (*Emys tabulata*) (pl. 9, *c*), and they are always made with some cunning. They are never more than [362] ten centimeters high. These benches are used exclusively by men while partaking of refreshments, whereas the women sit on the floor.

Cleanliness.—The house as well as the kitchen is usually clean, since both are 356 swept out at least once daily with a broom made of the leaf ribs of small *tucumã* leaves left over from the fibers used in making thread. The Tukuna do not tolerate a stink in the house or in the kitchen. They immediately remove excreta of domestic [412] animals or of small children, including the soiled portion of the earth, with the point of a short, broad blade.[11] This scrupulousness is the main reason why these [231] Indians have a distaste for raising chickens and never keep pigs.

Neither dog fleas nor chiggers (*Pulex penetrans; bicho de pé*) become annoying [136] in Tukuna houses, but cockroaches, crickets, and tracuá ants are most disagreeable. These last, above all, immediately swarm over any food not on the grill while the fire is burning and invade baskets and trunks with irritating persistency. The Indian chief Calixto daueru'kɨ fought this plague in Igarapéxinho by thrusting thick reeds, open at one end, into the house thatch. In a short time the insects would build their nests in these reeds and, when the reeds were filled, he would shake them out over the fire and again insert the reeds in the thatch.

Communication between Settlements

●487 Formerly, communication between isolated settlements was mainly by land, since the Tukuna, in contrast to the Omágua, were foot Indians, not canoe men. All the igarapés (tributaries of the left bank of the Solimões) inhabited by these Indians were connected by trails; likewise the different houses along a particular igarapé. Castelnau mentions these paths,[12] which connected the Tukuna habitations of the interior from Caldeirão (Belém) to Tabatinga and Loreto. With the development of navigation many of these trails were abandoned, although some are used even today.

501 Originally, the Tukuna practiced little navigation, being isolated in their jungle 177 centers on solid ground by the Omágua, their superiors in warfare. They had only

[11] *Terçado*, lit., a short, broad sword; probably the machete or *facão*.—Trans.
[12] Castelnau, p. 50.

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small craft made from the trunks of *paxiuba barriguda.*[13] In contact with the Omágua, hostile at first but ultimately peaceful, they exchanged their admittedly primitive craft for their neighbors' *ubá*—a canoe completely hollowed out from a cedar trunk, with the gunwales not expanded by fire.

Finally, they learned from the Neobrazilians the use of the *casco* (pl. 10, *f*), a canoe hollowed out from a tree trunk, carved both inside and out, expanded by fire, and finally strengthened by interior braces. Today the Tukuna are excellent canoewrights for craft of this type, their cascos being duly appreciated by the Neobrazilians. They have become a canoe people and sometimes pass entire weeks on trips in this craft.

At the same time, though they have neglected their original trails, they have opened up countless paths and passages of all kinds through the flooded jungles in the marginal region along the Solimões and the igarapés, where they fish and go from one house to another in their canoes. Since these passages are often low and narrow, the Indians use only mats to protect their gear from the rains, not the *punacarica* or semicylindrical awning common to the entire Amazonian region. Rafts are never used for transport.

The casco is propelled almost exclusively by paddling, only rarely by poling. The paddle (fig. 4, *c*), another article the Tukuna sell in quantities to the Neobrazilians, has a round blade with a point about the length of the radius of the central part or longer. The shaft ends in a small, slightly concave crosspiece. The Tukuna say that originally the points of the paddles were shorter and less sharp than now. According to Tessmann, the blade was large and round. The blade, the crosspiece, and a small part of the adjacent shaft are invariably stained with cumatê paint, only the central part of the shaft remaining white. There are no other decorations on the paddle except those in imitation of the Neobrazilians'.

[13] According to J. S. Decker, Flora Brasileira, this species is *Iriartea exorrhiza; I. ventricosa* is known as *castiçal.*—Trans.